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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- ❖ This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion. [*Quran* 5:3]
- ❖ And verily this is my straight path, so follow it and follow not other paths, for they will separate you away from His path. This He has ordained for you that you may become pious. [*Quran* 6:153]
- ❖ Follow what has been sent down unto you from your Lord and follow not others besides Him. Little do you remember. [*Quran* 7:3]
- ❖ O you who believe! Obey Allah and His Messenger, and turn not away from him while you are hearing. [*Quran* 8:20]
- ❖ I have given you with two things that as long as you hold fast to them you will never go astray, one is Allah's Book and the other is Messenger's Sunnah. [Mowatta Imam Malik]
- ❖ The worst of things are those that are newly invented (in religion); every newly invented thing is an innovation and every innovation is going astray, and every going astray is in the Fire. [Sunan Nasai 1579]
- ❖ Prophet ﷺ said: My *Ummah* will split into seventy-three sects, seventy-two of which will be in the Fire and one in Paradise. When asked: Which is it O Messenger of Allah ﷺ? He said: What I am upon and my companions. [Jamia Tirmizi 2641 / Sunan Ibn Majah 3993 / Sunan Abu Dawood 4597]
- ❖ Abdul Qadir Jelani رحمه الله writes in his book *Gunyat ut Talibeen*: Seventy-three sects are actually derived from ten groups. 1. **Ahle Sunnah** 2. **Kharji**

3. Shia 4. Muhtazila 5. Murjia 6. Mushaba 7. Jehmia 8. Zararia 9. Najaria 10. Kulabia.

Ahle Sunnah has only one sect, **Kharji** has fifteen sects, **Shia** has thirty two sects, **Muhtazila** has six sects, **Murjia** has twelve sects, **Mushaba** has three sects and **Jehmia**, **Zararia**, **Najaria** and **Kulabia** have one sect respectively.

Then further twelve sects of **Murjia** are counted and one of these twelve sects is **Hanafia**.

And further defining **Hanafia**, he says that this sect belongs to the followers of Imam Abu Hanifa رحمته الله

Ref: [Gunyaat ut Talibeen (Urdu translation) Pages 213, 214, 221, 222]



Taqlid:

Taqlid is the unquestioning acceptance of the decisions of another without knowing the basis of those decisions. In other words, it means blindly accepting the words of a non-prophet without any proof from *Quran* and *Sunnah*. *Taqlid* started four centuries after the Prophet Muhammad صلی اللہ علیہ وسلم

Imam Abu Hanifa رحمته الله and his followers:

Imam Abu Hanifa رحمته الله born in 80 *hijri* and died in 150 *hijri*. No one was called Hanafi during Imam's time, but after three hundred years of Imam, people started calling themselves Hanafi. Today the followers of Imam, they called themselves Hanafi and they say we follow Imam but in fact they follow Imam in only *Masail* religious matters and problems not in the *Aqeeda* Creed. In *Aqeeda* they follow Abu Al Hassan *Ashari* and Abu Mansoor *Maturidi*.

The Hanafis say that they follow the opinions of the Imam but sometimes they follow the Imam sometimes they follow the Imam's

students Abu Yousuf رحمته الله Muhammad رحمته الله etc. They really don't follow one Imam.

Sayings of Imam Abu Hanifa رحمته الله

- ❖ When the authentic *hadith* is found, that is my religion.
- ❖ People are guided as long as they follow *hadiths*. When they leave *hadiths* and follow other things, they will be corrupted.
- ❖ A person who is not familiar with my argument. He is not worthy to issue a *fatwa* on my words.
- ❖ It is not allowed for anyone to take my word unless he knows where I took it from.
- ❖ Do not follow me and do not follow Imam Malik رحمته الله or anyone else and take the commandments from where they have taken them, i.e. from the *Quran* and *Sunnah*.

Who are the followers of Imam Abu Hanifa رحمته الله

In Pakistan and India most of the Muslims are Hanafi the followers of Imam Abu Hanifa رحمته الله and they Deobandis and Barelvis. Deobandis are associated with the Deoband sect which came into existence in 1866 in the city of Deoband, India, whose founders were Muhammad Qasim Nanotvi and Rasheed Ahmad Gangohi. Barelvis are associated with the Barelvi sect which came into existence in 1870 in the city of Bareilly, India, whose founder was Ahmad Raza Khan Barelvi.

Affliction of Taqlid:

After the four Imams (Abu Hanifa رحمته الله Malik رحمته الله Shafi رحمته الله Ahmad bin Hambal رحمته الله) there were serious differences and quarrels among their followers.

In 665 *hijri* during the time of Shah Beebars, four Judges of four religions were appointed.

In the beginning of 9th century Sultan Farah bin Barqooq established four more praying places for four religions in the Kaba other than the praying place of Ibrahim ﷺ

In the time of Al Saud this innovation was abolished. *Alhamdulillah!*

Hanafi beliefs and ideologies:

Q. Where to find *Sharia* the Islamic law? The answer will be, in ***Qudoori*** which was written in 428 *hijri*, in ***Hidaya*** which was written in 593 *hijri*, in ***Dor Mukhtar*** which was written in 1071 *hijri*, in ***Fatawa Hindya*** also known as ***Fatawa Alamgiri*** which was written in 1118 *hijri*. This is because the Imam's religion is based on these books that were written centuries after the Imam.

When the pages of these books are turned over, it is written "According to Abu Hanifa" or "Abu Hanifa said", but when we look the authenticity, out of millions of issues not a single issue reaches Imam from the author of the book.

- ❶ The authenticity of the book *Dor Mukhtar* is narrated by Imam Abu Hanifa رحمته الله and he narrates from the Prophet Muhammad صلی اللہ علیہ وسلم and he narrates from the angel Jibrail and he narrates from Allah. [*Dor Mukhtar (Urdu) Vol 1 Page 13*]
- ❷ In the excellence of *Dor Mukhtar* this is sufficient that this book is compiled by the permission of the Prophet Muhammad صلی اللہ علیہ وسلم [*Dor Mukhtar (Urdu) Vol 1 Page 11*]
- ❸ The book *Al Hidaya* is like the *Quran*. [*Al Hidaya Page 12*]
- ❹ The Curse of our God is upon him who rejects the saying of Abu Hanifa رحمته الله [*Dor Mukhtar (Urdu) Vol 1 Page 36*]
- ❺ Our (Hanafi) way is right and our opponent's (Maliki, Shafi and Hanbali) way is wrong. [*Dor Mukhtar (Urdu) Vol 1 Page 26*]
- ❻ Learning *fiqh* Hanafi is better than praying *Nafl* and memorizing remaining *Quran*. [*Dor Mukhtar (Urdu) Vol 1 Page 278*]
- ❼ Reading *fiqh* Hanafi is better than the reading of the *Quran*. [*Fatawa Alamgiri (Arabic) Vol 5 Page 317*]

- ⑧ Eesa ﷺ (Jesus) will rule according to the religion of Imam Abu Hanifa رحمته اللہ علیہ [Dor Mukhtar (Urdu) Vol 1 Page 33]
- ⑨ Imam Abu Hanifa رحمته اللہ علیہ saw God hundred times in his dreams. [Dor Mukhtar (Urdu) Vol 1 Page 29]
- ⑩ *Kharjis* are not disbelievers. [Dor Mukhtar (Urdu) Vol 1 Page 292]
- ⑪ Those who consider our life and property lawful are not disbelievers. [Dor Mukhtar (Urdu) Vol 1 Page 292]
- ⑫ Those who deny the attributes of Allah and seeing Him in hereafter are not disbelievers. [Dor Mukhtar (Urdu) Vol 1 Page 292]
- ⑬ Those who consider it permissible to abuse the companions of the Messenger ﷺ are not disbelievers. [Dor Mukhtar (Urdu) Vol 1 Page 292]
- ⑭ According to authentic saying, denial of the famous *hadith* is not a disbeliever. [Dor Mukhtar (Urdu) Vol 2 Page 592]

Rejection of authentic Hadiths and the Quran:

- ⑮ When there is the opinion of Imam Abu Hanifa رحمته اللہ علیہ on the issue and the authentic hadith is against the opinion then we follow the opinion of the Imam Abu Hanifa رحمته اللہ علیہ not the hadith. [Ain Al Hidayah (Urdu) Page 110]
- ⑯ All those verses that are against the opinion of our Imam رحمته اللہ علیہ it will be said that it is cancelled or that verse will be interpreted and given such a meaning that it will be in accordance with the opinion of the Imam رحمته اللہ علیہ. [Usool Al Karkhi (Arabic) Page 373]
- ⑰ All those hadiths that are against the opinion of our Imam رحمته اللہ علیہ it will be said that it is cancelled. [Usool Al Karkhi (Arabic) Page 373]

Guaranteed Paradise for Hanafis:

- ⑱ Imam Abu Hanifa رحمته اللہ علیہ prayed on one foot in the *Kaba* during his last *Hajj*. And he prayed to God and said: O God, your servant did not worship you as you deserve to be worshiped. A voice came from one side of the *Kaba* saying: O Abu Hanifa you have known us and we have forgiven you and we

have also forgiven those who obey you and those who follow your religion until the Day of Resurrection. [Dor Mukhtar (Urdu) Vol 1 Page 30]

Fabrication:

19 Prophet Khizar عليه السلام learnt from Abu Hanifa رحمته الله for thirty years. Then Prophet Khizar عليه السلام taught Abu Al Qasim Qusheri for three years. And he wrote a thousand books on Hanafi religion and locked them in a box and kept them in the Jehoon canal. Prophet Eesa عليه السلام (Jesus) will take out and follow those books. [Dor Mukhtar (Urdu) Vol 1 Page 34]

Insulting Prophet صلى الله عليه وسلم

20 When any *Dhimmi* (infidel) does not pay *Jizya* (tax) and kills a Muslim and abuse or insult Prophet Muhammad صلى الله عليه وسلم and rape a Muslim woman nothing will be said to him. [Al Hidayah (Arabic) Vol 2 Page 582]

Insulting Quran:

21 When bleeding occurs, it is permissible to write *Surah Fatiha* on your forehead or nose with blood or urine. If it is known that there is healing in doing so, then there is no problem. [Rad ul Mukhtar Ala Dor Mukhtar Page 365]

Who should lead the prayer?

22 The one who is beautiful then whose wife is beautiful then whose head is big then whose penis is small because the great size of it shows low morality. [Hashiya Tahtawi (Arabic) Page 300-301]

Praying In Non-Arabic Language:

23 According to the authentic saying it is correct when the call to prayer is given in non-Arabic if people know that it is the call to prayer. [Dor Mukhtar (Urdu) Vol 1 Page 247]

- 24 If the call to prayer is in Persian and people know that it is the call to prayer then it is correct. [Dor Mukhtar (Urdu) Vol 1 Page 247]
- 25 And it is also correct to start the prayer by saying سبحان الله *Subhan'Allah* and لا إله إلا الله *La ilaha illallah* and الحمد لله *Alhamdulillah* instead of saying الله أكبر *Allah u Akbar*. [Dor Mukhtar (Urdu) Vol 1 Page 245]
- 26 According to Abu Yousuf رحمه الله it is correct to start the prayer by saying الله أكبر *Allah u Akbar* or الله الأكبر *Allah u Al Akbar* or الله كبير *Allah u Kabeer* or الله الكبير *Allah u Al Kabeer* or الله كبار *Allah u Kabaar* or الله الكبار *Allah u Al Kabaar*. [Dor Mukhtar (Urdu) Vol 1 Page 246]
- 27 It is correct if the prayer is started in a language other than Arabic. Especially in Persian. [Dor Mukhtar (Urdu) Vol 1 Page 246]

Dog:

- 28 According to Imam Abu Hanifa رحمه الله the dog is not impure and this is correct and the fatwa is on that. And it is permissible to make a praying mat and water bucket from the skin of a dog. [Dor Mukhtar (Urdu) Vol 1 Page 118-119 / Ain Al Hidayah (Urdu) Vol 1 Page 111-112]
- 29 Whoever lifts a dog and prays, his prayer will be performed even if the dog is big. Imam Halwai said that it is a condition to tie the dog's mouth so that its saliva does not touch the body and clothes. [Dor Mukhtar (Urdu) Vol 1 Page 119 / Ain Al Hidayah (Urdu) Vol 1 Page 112]

Donkey Meat:

- 30 If someone slaughters his dog and sells its meat, it is permissible and similarly if he slaughters his donkey and sells its meat, it is permissible. [Fatawa Alamgiri (Arabic) Vol 3 Page 115]
- 31 According to the authentic tradition selling the meat of slaughtered lions and the meat of slaughtered donkeys is permissible. [Fatawa Alamgiri (Arabic) Vol 3 Page 115]

Drinking Cow Urine:

32 According to Imam Muhammad رحمته الله (student of Imam Abu Hanifa رحمته الله) the urine of animals whose meat is eaten is pure and permissible to drink. [Dor Mukhtar (Urdu) Vol 1 Page 119 / Ain Al Hidayah (Urdu) Vol 1 Page 119]

Crow Is Available Here:

33 According to Imam Abu Hanifa رحمته الله crow is permissible and lawful. It eats impurities mixed with other things like chicken. [Fatawa Alamgiri (Arabic) Vol 5 Page 290]

34 A crow that eats dead and sometimes picks seeds according to Imam Abu Hanifa رحمته الله is permissible and there is no fear in eating it. [Fatawa Alamgiri (Arabic) Vol 5 Page 290]

35 And owls are eaten (means allowed). [Fatawa Alamgiri (Arabic) Vol 5 Page 290]

Music Business:

36 According to Imam Abu Hanifa رحمته الله it is permissible to sell guitar and drum and flute and tambourine and dice and similar things. [Fatawa Alamgiri (Arabic) Vol 3 Page 116]

Wine Business:

37 According to Abu Hanifa رحمته الله if a Muslim sells or buys alcohol through an infidel it is permissible. [Fatawa Alamgiri (Arabic) Vol 3 Page 115]

38 And if a Muslim order a Christian to buy or sell alcohol and he does so, it is permissible according to Abu Hanifa رحمته الله [Al Hidayah (Arabic) Vol 3 Page 60]

Alcohol Is Available Here:

39 And when grape juice is cooked until two third of it has evaporated and one third remains. No matter how intense (intoxicating) it is. That is

Halal according to Abu Hanifa رحمته الله and Abu Yousuf رحمته الله [Al Hidayah (Arabic) Vol 4 Page 500]

④① According to Abu Hanifa رحمته الله wheat and barley and honey and corn wine are *Halal* and there is no punishment to the drinker even if he is drunk. [Al Hidayah (Arabic) Vol 4 Page 499]

④② According to Abu Hanifa رحمته الله and Abu Yousuf رحمته الله date and raisin wine is *Halal* if it is slightly cooked even it is intoxicating. [Al Hidayah (Arabic) Vol 4 Page 499]

④③ If someone drinks nine cups of date wine and then becomes intoxicated after drinking the tenth cup, then he will not be punished even then. [Fatawa Alamgiri (Arabic) Vol 5 Page 413]

④④ A type of grape wine that Imam Abu Yousuf رحمته الله made for Haroon Rasheed is called *Abu Yousufi*. [Dor Mukhtar (Urdu) Vol 4 Page 290]

④⑤ Imam Abu Yousuf رحمته الله used to drink *Abu Yousufi* a lot. [Fatawa Alamgiri (Urdu) Vol 9 Page 169]

Wine and Pig in Dowry:

④⑥ When a *Dhimmi* (infidel) marries a woman, the dowry is declared on wine and pig. Now if both or one of them becomes a Muslim, then the same wine and pig will be given as dowry. [Al Hidayah (Arabic) Vol 2 Page 358]

Thief Guide:

④⑦ The thief throws the goods to his companion standing outside and he takes them neither of them will have their hands cut off (no punishment). [Fatawa Alamgiri (Arabic) Vol 2 Page 202]

④⑧ The thief gave the goods to his companion standing outside the wall and did not go out on his own, according to Imam Abu Hanifa رحمته الله neither of them will have their hands cut off. [Fatawa Alamgiri (Arabic) Vol 2 Page 202]

④⑨ The outside thief took the goods from the thief inside the house, according to Imam Abu Hanifa رحمته الله neither of them will have their hands cut off. [Fatawa Alamgiri (Arabic) Vol 2 Page 202]

- 49 The thief made a hole in the house and stole by standing outside, according to Imam Abu Hanifa رحمته الله and Imam Mohammad رحمته الله his hand will not be cut off. [Fatawa Alamgiri (Arabic) Vol 2 Page 203]
- 50 The door was opened and the thief entered the house during the day and stole, his hand will not be cut off. [Fatawa Alamgiri (Arabic) Vol 2 Page 203]
- 51 The thief entered a house with a donkey. He collected the clothes and loaded them on the donkey and went to his home. Then the donkey later came to his house. His hand will not be cut off. [Fatawa Alamgiri (Arabic) Vol 2 Page 202-203]
- 52 The theft of the public treasury will not be punished because it is the property of the public and the thief is also one of them. [Al Hidayah (Arabic) Vol 2 Page 529]
- 53 The hand will not be cut off who steals from a bath or from a place where people are allowed to enter. This includes business shops and hotels. Yes, if he steals at night. [Al Hidayah (Arabic) Vol 2 Page 531]

Hiring a Prostitute:

- 54 According to Imam Abu Hanifa رحمته الله if you have sex with a woman by giving her money then there is no punishment. [Dor Mukhtar (Urdu) Vol 2 Page 474]

Pornography:

- 55 When a stick is inserted into the anus in such a way that it's one edge is outside the fast is not broken. If completely inserted then the fast is broken. [Dor Mukhtar (Urdu) Vol 1 Page 563]
- 56 The fast is not broken when the finger is inserted into the anus or the woman put it in her vagina. If the finger is wet then the fast is broken. [Dor Mukhtar (Urdu) Vol 1 Page 563]
- 57 When have sexual intercourse in a non vaginal place i.e., except vagina and anus i.e., other places like the navel and thighs if there is no ejaculation, then the fast is not broken. [Dor Mukhtar (Urdu) Vol 1 Page 564]

- 58 When masturbated due to the fear of adultery hopefully there is no harm on him. [Dor Mukhtar (Urdu) Vol 1 Page 564]
- 59 When penis is inserted in an animal or in a dead body if there is no ejaculation, then the fast is not broken. [Dor Mukhtar (Urdu) Vol 1 Page 564]
- 60 When two women are naked and their vaginas touch each other's vaginas similarly a man and a woman are naked and their private parts touch each other's private parts if there is no ejaculation, then the fast is not broken. [Dor Mukhtar (Urdu) Vol 1 Page 568]
- 61 Ejaculated by looking at a woman's private part or ejaculated by imagining even if it is prolonged, in these cases the fast is not broken. [Dor Mukhtar (Urdu) Vol 1 Page 562]
- 62 When wife touches / fonds her husband and he ejaculate the fast is not broken. [Fatawa Alamgiri (Arabic) Vol 1 Page 205]
- 63 When touches / fonds private part of an animal and ejaculates the fast is not broken. [Fatawa Alamgiri (Arabic) Vol 1 Page 205]
- 64 When intercourse with an animal or a dead body or places other than vagina and does not ejaculate the fast is not broken. [Fatawa Alamgiri (Arabic) Vol 1 Page 205]
- 65 Saw a woman or imagined someone (a beautiful woman) or masturbated and ejaculated in these cases the fast is not broken. [Al Hidayah (Arabic) Vol 1 Page 235]
- 66 No punishment for him who has intercourse with an animal rather he should be given an excuse. [Dor Mukhtar (Urdu) Vol 2 Page 472]
- 67 According to Imam Abu Hanifa رحمہ اللہ there is no punishment for him who has sex in anus. [Dor Mukhtar (Urdu) Vol 2 Page 473]
- 68 According to Imam Abu Hanifa رحمہ اللہ and his students Imam Abu Yousuf رحمہ اللہ and Imam Mohammad رحمہ اللہ there is no punishment for him who has sex in anus with his slave or slave girl or wife. [Dor Mukhtar (Urdu) Vol 2 Page 473]
- 69 If someone marries his daughter, his sister, his mother, his paternal aunt, his maternal aunt and also has sexual intercourse with them, even knowing that they are forbidden to him, then according to Imam Abu Hanifa رحمہ اللہ there is no punishment to it. [Fatawa Alamgiri (Arabic) Vol 3 Page 468]

- 70 Intercourse with an animal or a dead person or a minor girl with whom one does not have intercourse, if there is no ejaculation then the *ghusl* (bath) will not be performed. [Fatawa Alamgiri (Arabic) Vol 1 Page 15]
- 71 Inserted penis with a cloth wrapped around it and did not ejaculate. If the cloth is so thin that the heat of vagina and pleasure can be felt, then the *ghusl* will be performed. If the heat of vagina and pleasure cannot be felt, then the *ghusl* (bath) will not be performed. [Fatawa Alamgiri (Arabic) Vol 1 Page 15]
- 72 If a shemale inserts her penis in a woman's vagina or anus, then both will not perform *ghusl* (bath). [Fatawa Alamgiri (Arabic) Vol 1 Page 15]
- 73 If a man has sex with a shemale, then the *ghusl* (bath) will not be performed. [Fatawa Alamgiri (Arabic) Vol 1 Page 15]
- 74 *Ghusl* (bath) is not required if insert penis of an animal or a shemale or a dead person or a minor boy who is not aroused or a DILDO into the vagina or anus. [Dor Mukhtar (Urdu) Vol 1 Page 95]
- 75 If a man or a woman in their anus or vagina insert penis of a dead person or a finger or a DILDO, then *ghusl* (bath) is not required. [Ain Al Hidayah (Urdu) Vol 1 Page 74]
- 76 Intercourse in the thigh etc. of an animal. If there is no ejaculation, then the *ghusl* (bath) is not required. [Ain Al Hidayah (Urdu) Vol 1 Page 73]
- 77 By intercourse in a woman's anus, her mother or daughter will not be forbidden. [Dor Mukhtar (Urdu) Vol 2 Page 17 / Fatawa Alamgiri (Arabic) Vol 1 Page 275]
- 78 And if saw a woman's ass, her mother or daughter will not be forbidden. [Fatawa Alamgiri (Arabic) Vol 1 Page 275]
- 79 When intercourse with a dead woman, her mother or daughter will not be forbidden. [Fatawa Alamgiri (Arabic) Vol 1 Page 275]
- 80 If a woman's vagina is seen with lust through a thin veil or glass, then her mother or daughter will be forbidden. If vagina is seen with lust in the mirror, then her mother or daughter will not be forbidden. [Fatawa Alamgiri (Arabic) Vol 1 Page 274]
- 81 According to us, if a woman's vagina is seen, then her mother or daughter will be forbidden. There is a difference of opinion as to which part of the vagina. Some said its external part and some said its internal part and

this is correct. Scholars said that by looking at the vagina of a standing woman will not forbid her mother or daughter. The inside of the vagina can be seen only when that woman is sitting and her both legs are wide. [Fatawa Alamgiri (Arabic) Vol 1 Page 361-362]

82 If has sexual intercourse with a minor girl of seven or eight years, her mother will not be forbidden. [Fatawa Alamgiri (Arabic) Vol 1 Page 275]

83 If a four-year-old kid has intercourse with his father's wife, then wife will not be forbidden for husband. [Fatawa Alamgiri (Arabic) Vol 1 Page 275]

84 If a man has intercourse with a woman and torn her vagina and anus and made them one, then her mother or daughter will not be forbidden for him. [Dor Mukhtar (Urdu) Vol 2 Page 17]

85 If a woman touches a man lustfully or looks at the penis lustfully then the woman's mother and daughter will be forbidden for that man or his father and son will be forbidden for that woman. [Dor Mukhtar (Urdu) Vol 2 Page 16]

86 In a fight, the mother-in-law grabbed her son in law's penis and said, 'I did not grab it out of lust' then it will be confirmed. [Fatawa Alamgiri (Arabic) Vol 1 Page 276]

87 A man woke up his wife in the night to have sex, but his hand went to his daughter and touched / fondled her body mistaking her his wife. And the girl was such that it would arouse her so his wife will be forbidden for him. [Fatawa Alamgiri (Arabic) Vol 1 Page 274]

88 A man's penis erected and he called his wife and by the time his wife came he inserted his penis between his daughter's legs. His wife will not be forbidden for him as long as there is no further erection. [Fatawa Alamgiri (Arabic) Vol 1 Page 275]

89 An old man cannot have sexual intercourse with his own strength and he inserts penis with the help of his hand. The woman will not be lawful for the first husband except in the case that his penis erects and he inserts with his own strength. [Fatawa Alamgiri (Arabic) Vol 1 Page 473]

90 When a man and a woman are naked and their private parts are touched, according to Imam Mohammad رحمته الله the ablution is not broken. And this is the correct ruling. [Fatawa Alamgiri (Arabic) Vol 1 Page 13 / Dor Mukhtar (Urdu) Vol 1 Page 82]

- 91 When a man fondles a woman or a woman fondles a man the ablution is not broken. [Fatawa Alamgiri (Arabic) Vol 1 Page 13]
- 92 When a man grabs his penis or someone else's penis, according to us the ablution is not broken. [Fatawa Alamgiri (Arabic) Vol 1 Page 13]
- 93 When masturbated and ejaculated by hand or by wife's hand the fast is not broken. [Dor Mukhtar (Urdu) Vol 1 Page 568]
- 94 If a woman is dead or less than nine years old seeing her vagina and fondling her and intercourse with her, then her mother will not be forbidden. [Dor Mukhtar (Urdu) Vol 2 Page 17]

Milk Shop:

- 95 According to Imam Abu Yousuf رحمہ اللہ it is permissible to sell the milk of a slave girl and this is the right opinion. [Fatawa Alamgiri (Arabic) Vol 3 Page 116]
- 96 And there is no problem if a man drinks a woman's milk for medicine. And scholars have disagreed with an adult man drinking a woman's milk unnecessarily. [Fatawa Alamgiri (Arabic) Vol 5 Page 355]
- 97 If a man gets milk and feeds a child, then his children will not be forbidden for that child. [Fatawa Alamgiri (Arabic) Vol 1 Page 344]
- 98 And if a girl under nine years of age gets milk and feeds a child, then her children will not be forbidden for that child. [Fatawa Alamgiri (Arabic) Vol 1 Page 344]
- 99 Milk of a living woman and a dead woman is equal to feed a child. [Fatawa Alamgiri (Arabic) Vol 1 Page 344]

More:

- 100 If a person's sweat or phlegm or tears fall into the food, then it is permissible to eat it. [Fatawa Alamgiri (Arabic) Vol 5 Page 339]
- 101 When impurity falls on an organ and licks it with tongue until the effect of the impurity goes away it will become pure. [Fatawa Alamgiri (Arabic) Vol 1 Page 45]

⑩② And there is no harm in eating shit of a pigeon for medicine. [Fatawa Alamgiri (Arabic) Vol 5 Page 355]



The purpose of mentioning these was only to reveal the truth. It is said that Hanafi *fiqh* (Jurisprudence) is the essence of *Quran* and *Hadith*. Here the question arises that above mentioning are the essence of what verses of the *Quran* or *Hadiths*?